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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Personality of God.—
Pt. Ganga Prasad M. A.

Religion In East Africa—
Pt Chamupati, M. A.

Physics in Ancient India
—Rao Sahib K. V.
Vaze, I. C. S.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest

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PERSONALITY OF GOD.

(BY PANDIT GANGA PRASAD, M. A.)

The comparative merit and importance of a religion may well be judged by the conception of God which it teaches: for after all the chief function of religion is to lift the minds of its adherents to a higher power.

There are very few religions if any which believe the supreme deity to be a corporeal being. Our Sanatanist brethren too now mostly admit that God is incorporeal, though they believe in the efficacy of worshipping corporeal objects for ordinary or less advanced people. But even among those religions which believe in an incorporeal God there are various grades and shades of beliefs and important differences of opinions about the nature and attributes of the Deity. The *Personality* of God is an important point of such difference.

Whether God is a personal or impersonal being is a vexed question. It was this which chiefly brought

in 1880 the rupture between the Arya Samaj and the Theosophical Society, after the latter had for some years been affiliated and recognised as a branch of the Arya Samaj. It is this which marks out the pure and sublime theism of the Vedas from the anthropomorphic notions of God as taught by the Semetic religions (Judaism, Christianity and Mohammedanism) on the one hand, and from the pantheistic teachings of neo-Vedantists, Theosophists etc, or the vague and hazy notions about the Absolute as taught by certain agnostic philosophers like Herbert Spencer.

It is difficult to say whether God as taught in the Vedas should be called a *Person* or not, for personality has not been clearly defined by the philosophers. According to most of them its essence consists in a *will*. But it should be remembered that according to the Vedic religion God does not possess an arbitrary will like that of human beings. On the contrary His will is identical with His law. In the Bible and the Quran God is depicted as a being subject to all the passions and emotions of a human being. For example in the Bible we find him cursing Adam and Eve and repenting that he had made man. In the Quran he is described as cursing the infidels and making wars with them. Such notions are entirely foreign to the Vedic theism and if they are to be connoted by *personality* then we would not say that God is a *person*.

We can call God a *person* in the same sense in which we call Him "Purusha" namely he who fills all space as the human spirit fills a body, पुरुषः परिषादः पुरिशयः पूरयते वा (निरुक्त). The entire physical universe is thus like a body of which the soul is God. It is in this sense that God is described as विराट *Virat* or पुरुष *Purusha* in the

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famous *Purusha Sukta*. The Atharva Veda (X, 23, 4, 32—34), also describes him in the same way by saying that the earth is His feet, the heaven is His head, the intervening space His stomach, the sun and the moon His eyes, heat or fire His mouth, and the atmosphere His breath or lungs. This is of course clearly figurative, and has been beautifully explained by the late Pandit Gurudatta M. A. in his Vedic Magazine No. 1. Nobody can possibly say from this that God is constituted like a human being, much less that He has the emotions or limitations of a human being. He is the source of all intelligence, the maker of the whole universe and father of mankind, to whom prayers are addressed.

Herbert Spencer, while speaking of his *Absolute Unknowable*, says as a true agnostic, "Duty requires us neither to affirm nor deny personality." But he is inclined to Deny personality, and adds that Christians "make the erroneous assumption that the choice is between personality, and something lower than personality; whereas the choice is rather between personality and something higher." (*First Principles p.* 31). There is considerable force in the remarks quoted above. Again he adds, "Is it not just possible that there is a mode of being as much transcending Intelligence and Will as these transcend mechanical motions?" (*Ibid*).

Though essentially *agnostic*, Herbert Spencer's philosophy is certainty not *atheistic*. Indeed in some respects his ideas of the Absolute come pretty near the conception of Vedic Deity. He does not believe in a creator *ex nihilo*. According to him the Absolute is "Infinite and Eternal Energy from which all things proceed." It is the substance at once of material, and mental existence." It is "the Ultimate Reality." It is "the

All being," "the ultimate cause from which humanity individually and as a whole in common with all other things has proceeded." It is the unknown cause of which the entire cosmos is a manifestation."

On this Mr. Harrison, a leading Positivist exclaims; "Here all is said that need be said of God." He accuses Herbert Spencer of preaching a God while not allowing Theologians to do the same. On the other hand, Sir James Stephen while contrasting Herbert Spencer's positive assertions about the Absolute given above with his negative aspects of the same, remarks: "Mr. Spencer's conclusion appears to me to have no meaning at all. It is so abstract that it asserts nothing." (*Religion without God* by W. Arthour page 488—489). The fact is that Herbert Spencer's teaching is much more opposed to the anthropomorphic theology of Christianity than it is to theism itself. At the same time it is too vague and abstract. The Vedic conception of God is as free from these defects as from the anthropomorphism of Christianity.

RELIGION IN EAST AFRICA.

(By Pandit Chamupati, M. A.)

The natives of East Africa, though *dubbed* "Heathen" by Christian writers, are not without their own *conception* of God, to whom they think, man is responsible for his good and bad deeds. The theory of evolution, which traces a *gradation* in the ideaas of divinity, cherished by various sections of mankind, so that to *primitive* races it assigns very crude superstitions, from which, by a process of gradual development, some sort of *pantheon*, according to it, takes shape, to merge finally into pure *monotheism*, is entirely upset by a cursory observation of the simple form of religion pro-

fessed by the East African Negro. He has neither idols, nor sacred places, nor therefore any temples of worship. His God, whom he calls "Mungu" is an abstract divinity. He relates no mythic tales of His earthly or heavenly life. Call to account an African servant for some fault in serving you, and he will at once answer, "Mungu" knows. Threaten to dismiss him, he will instantly reply, his trust is in "Mungu". Fine him; he will take it stoically, and say you are not cutting his hands..... ..these are the gift of "Mungu", and yet can earn him his bread. Such complete resignation is peculiar to this " barbarous " believer in "Mungu".

The East African has no system of worship. His innate trust in an omnipotent, omnipresent providence steels his heart against any mishap. His wants are few, incredibly few. His cattle are his main wealth. He eats of the abundant products, which mother Earth ungrudgingly supplies him. He wanders about in a state of nature, and only on market days hangs a piece of leather or a bunch of grass to hide his "nakedness". He has no elaborate home, and knows little of the sins of society. Any Negro may share with him the piece of bread which his labour has fetched him. With your black-skinned menial another Negro will come to sleep and if you ask what relation the intruder is to your servant, the latter wil nnhesitatingly say, he is his brother.

After a long drought, when "Mungu" has denied them a drop of rain throughout the usual season of showers, you may see the elders of a tribe, repairing staves in hand, to the highest hill in the vicinity. There they cry aloud, making gestures with their sticks. They confess, they are sinners and beg pardon. Some vague idea of the high abode of God is at the back of all this gesticulation. They mean to make their voice audible to " Mungu " in the highest heaven. Hence their choice of the highest spot, hence too their brandishing the sticks so that they all the time point to heaven.

Before the British occupation of this territory followers of the prophet Muhammad appear to have been at work among the black population of these parts. Those of them who in public wear a flowing "Choga", are said to be Muhammadans. Their Islam, however, is neither deep-seated nor even elaborate. They know Allah and eschew pork. Further than this they find impossible to go with the Maulana. Today no missionary effort on the part of Islam is seen to be active among them.

The field of proselytisation is in these days entirely in the hands of the Christian Father. The missions of Christ with the prestige, and in most cases active help, of the government, are sowing their seeds broadcast among the natives. The European, otherwise quite unwilling to cross the colour bar, evinces, as minister of the Church, wonderful sociability. He not only mixes with the natives freely, but also takes part in every activity of their lives, as just one of them. You may see Salvation Army men beating the drum in a native township, to which all the residents in the neighbourhood both male and female flock, and join the tune struck by the followers of Christ. First curiosity, then innocent, ignorant imitation, and last of all conviction—these are the grades through which Christianity by and by finds its way into the inner recesses of their hearts. Priests of the Church of Christ have picked up all native dialects and composed hymns and songs in them. On the occasion of native dances they introduce their own tunes and by singing with the natives in a chorus, leave with them something that lingers about their hearts.

It is not my purpose in this article to point to the moral effect, elevating or otherwise, of Christianity on the daily life of the natives. I am of opinion that the Negroes, when they are coming closer and closer to the modern amenities of culture, do require some religious training. Beautiful as their native conception of Mungu and their relation to

Him is, it is too meagre and elementary to satisfy their imminent refined spiritual needs. I have purposely kept back from the reader the social and physical evils to which the African is prey and to remedy which religion is *the* specific. It should be open to all communities to impress them with their own spiritual and moral ideas. The Christians have the advantage in that a Christian Government is at their back. In the very nature of things other communities cannot look for active support from that quarter. If they mean to make their mission flourish, they should commence an organised effort, depending for resources, not simply on Africa but on other countries also.

The Arya Samaj has its Church, the Mohammedans have their Mosques, the Sanatan Dharm Sabha has raised a temple, the Aga Khannies, the most opulent community in East Africa, has a commensurately magnificent House of Worship in a conspicuous quarter of the city; but all these edifices and the societies they represent minister to the needs only of immigrants into this country, who are already of the religious persuasion which their respective temples preach. In its way each of these associations is doing useful and solid work. But religion, as I conceive it, is a bridge over gulfs of colour and clime. It is a balm which should heal international wounds. And to achieve this end, it is in the highest degree essential that the mission which comes to push such an object to success, should command the services of whole-time workers and be entirely free from trammels of government control. Government clerks and men of business who sweat for their livelihood and even then earn their crumbs of bread from the table of government favour, can find little leisure and less liberty to hoist aloft the banner of the true religion of God. All praise to them for the wonderful work they are doing. Those, however, who exult, as they hear of the success of their Church in foreign parts, should make it a point to help them with money and men, more than both these, with organisation

whose centre they may locate where the activity of the mother Church may be the strongest. The outlook of the Church of Christ, which derives its resources from government aid is naturally narrow. In the interest of religion—*i. e.* not to let its scope squeeze down—it is necessary that Churches with other creeds should also be at work in the same field. Christianity will gain by the struggle and religion instead of being a hireling of politics, as it at present is, will become the spiritual guide and mentor of both the ruler and the ruled.

The religion of the ruling class consists in their white superciliousness. In name they are Christians, but in the cautious distance they keep from all men of other colours, they seem to keep Christ away. Between them and Indians there is the Goan community. They have come from India, but being subjects of Portugal, they give themselves out as Portugese, not Indians. Law of the land treats them as Asiatics, though in their mode of life they have completely adopted European style. Socially they are Christians. A wise missionary may use them as a link between Europeans and Asiatics. Africa, of all continents, affords opportunities of effacing all differences of race and colour. The problem is a difficult one, it will take centuries to solve. Religion alone can attempt it, and to make it capable of doing so, you have first to rid it of the awekward position of dependence, which in the hands of Christian Missionaries, it at present holds. To India the birth-place of Kanva and Buddha, whose messages of brotherhood healed the sufferings of man-kind long, long ago, the woes of divided humanity should again make an effectively strong appeal.

Atmadarshan or God-Consciousness.

(By T. L. Vaswani.)

Many theologians! But they are often dogmatic and they oft talk from the tomes. The world needs *psychologists*

in religion,—men who would talk from *spiritual experience.* God-consciousness in the soul is worth all the books of all the theologians.

**
*

Naturalism cannot go beyond nature. Humansim is satisfied with Humanity.

Beyond both is the Spirit immanent in both. Naturalism can explain some physical aspects, but not the Movement of Life, nor its origin, final end, and destiny.

**
*

Einstein says that the language of some of the great mysteries of the Universe is mathematics. And mathematics is language of the mind. If so, the thought suggests itself that the Universe is of the mind, is Rational.

**
*

Here are 3 marks of the Seers, of those in whom had been opened the centre of Atmadarshan:—(1) *tapasya*,—born of *inner* renunciation, (2) *humility*,—born of love for all creatures; (2) *purity*—born of communion with God the Beautiful.

**
*

Not alone through Saints does the Atman express Himself. A sinner, too, may become His vehicle. Life's most blessed moments are those in which we feel that we are, in however small measure, conductors of His electricity, carriers of His Message and Presence.

**
*

The *Atmadarshan* may come to the plain, ordinary man immersed in the day's toil and struggle. So a Czech sculptor, Bilek, in a wood-carving, represents a peasant father and mother carrying a new-born child and bent beneath the load of work yet with faces radiant with tender-

ness and love. And underneath the figures is the significant inscription:—"Both to the Father with one united voice."

**
*

This Atma-darshan, like the sea overflowing the land, flooded the life of India in the long ago, flooded the ancient Aryan life in different departments. There was the pressure of the spiritual upon different spheres,—art, literature, science, commerce, politics, religion. Will the Ancient Ideal come back to rejuvenate a world that has forgotten God and Man in materialism and money-bags ?

PHYSICS IN ANCIENT INDIA.

(By Rao Sahib K. V. Vaze I. C. E., Nasik).

Indian scientists classify knowledge into three sorts (1) ज्ञान or subjective knowledge which one has without reference to anything else, (2) विज्ञान or objective knowledge which one gets on coming in contact with other objects and (3) संज्ञान or projective knowledge which one gets by combining subjective and objective perceptions. Abstract science like योग and न्याय treat of ज्ञान. Concrete sciences such as ज्योतिष, वैद्यक, and शिल्प treat of विज्ञान and abstract and concrete sciences for example व्यवहार, धर्म treat of संज्ञान. We are today concerned with the growth of विज्ञान or Physical sciences from the beginning of the creation in Ancient India.

आसीदिदन्तमो भूतमप्रज्ञातमलक्षणं ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥
तस्मिन्विकारः संजातश्चाधोगमननामकः ।
कालद्रव्यगुणैस्तस्य त्रिविधः प्रतिसंक्रमः ॥

Indian scientists begin the creation with ब्रह्म a primordial substance in perfect equilibrium. This equilibrium

was disturbed in one portion called विष्णु by the appearance of an attractive force called गुरुत्व by which everything is drawn to a point called ब्रह्मा situated in the नाभी navel cavity of विष्णु. Indians count time from the moment this disturbance took place. All space is measured with reference to this point of attraction and all differences or inequalities had their origin from this attractive force. The motion resulting from this attraction is called पतन falling and the point towards which this fall takes place is called अधः or lowest point.

आद्यपतनासमवायिकारणं गुरुत्वं ॥ वैशेषिक

अस्वतन्त्राः प्रधावन्ति पदार्थाः सर्व एव यद् ।
ब्रह्माण्डे पार्थिवो भागस्तदधः ऊर्ध्वमन्तरा ॥ योगवासिष्ठ
सा तत्वसंज्ञा चिन्मात्रा प्रकृत्या स्थिरमण्डला । आकर्षेता घनं भूता
जाता ब्रह्माण्डरूपिणी ॥ प्रपञ्चतन्त्र

This attraction combined with the inertia of the particles produced a couple द्वंद्व to which all duality in the world is due and resulted in a rotatary motion. Owing to the eccentricity of the point of attraction the rotation took an elliptical form the major and minor axis of which are in the ratio of $7 : \sqrt{48}$. As the particles coagulated a nebulous matter named अदिति (uncut whole) was formed which while rotating in an ellipsoid form broke into innumerable आदित्य or suns owing to the predominance of the centripetal force. The major axis of the world lies N. E. to S. W. *i. e.* विष्णु lies with his head at N. E. and feet at S. W. and his hands along the minor axis. These आदित्यs in their turn began to revolve round प्रजापति their point of attraction is said to go down नीचा.

उच्चस्थितो व्योमचरः सुदूरे नीचस्थितः स्याद् निकटे च मध्याद् ॥
भास्कराचार्य

As it recedes it is said to go up or उच्चो. When नीचो the revolving body looses its potential energy and de-

velops great kinetic energy with its component centripetal force which breaks it into pieces forming new separate bodies called दिति or broken pieces. When उद्यो it regains its potential energy and its kinetic energy diminishes and enables it to concentrate the residual remains into a globular form. The revolving bodies are thus alternately dissolved and evolved until they get solidified. Each sun in its turn broke into ग्रह or planets and each planet into केतू or meteors.

अण्डात्तस्माद्विद्यमानाद् रवोऽव्यक्तात्मकोऽभवद् ॥
स रवः श्रुतिसम्पन्नैः शब्दब्रह्मेति कथ्यते ॥ प्रपञ्चतन्त्र

आदिति broke into pieces with the sound of ॐ; आदित्यs with the sound of तद् and ग्रहs and with the sound of सद् which are the three primary sounds produced in this world and called शब्द ब्रह्म. [In this way five sorts of substances *viz* आकाश Etheral तेज Luminous, वायु Gaseous, आप Liquids and पृथ्वी Solids have been evolved]. Our creation is called विष्णु, our point of attraction ब्रह्मा our sun विवस्वान्, our planet भू: and our meteor चंद्र and there are numerous bodies of each of these sorts in the Universe.

The world from the centre of the earth can thus be shown in plan as under:—

विश्व	भूर्भुवः स्वः	स्वः	भुवः	भूः
परब्रह्म काल विष्णु	दिशः प्रजापति	द्यु, सूर्य	अन्तरिक्ष, वायु	पृथ्वी अग्नि

Our चंद्र moves in अन्तरिक्ष, our planets move in द्यु Stars move in दिशः while परब्रह्म in the primordial substance not affected by गुरुत्व lying beyond सभूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशांगुलं । पुरुषसूक्त.

परब्रह्म pervades the विश्व from भूमि upwards and extends far beyond the creation which we are able to see and beyond which there may be other creations of unknown types.

चेष्टेन्द्रियार्थाश्रयः शरीरं । घ्राणरसनचक्षुस्त्वक्श्रोत्राणीन्द्रियाणि ॥ गन्धरसरूपस्पर्शशब्दास्तदर्थाः । पृथ्वी आपस्तेजोवायुराकाशं इति भूतानि गन्धक्लेदपाकव्यूहावकाशदानेभ्यः पांचभौतिकं । गन्धरसस्पर्शशब्दानां स्पर्शपर्यन्ताः पृथिव्याः । अप्तेजोवायूनां पूर्वं पूर्वं अपोह्याकाशस्योत्तरः ॥ न्यायसूत्र

A human body is intended for motion and perception by means of the senses. Perceptive senses are the nose, the tongue. the eyes, the skin and the ear and these perceive only smell, taste, colour, touch and sound respectively. According to the particular quality perceived by the senses substances are classed as **पृथ्वी** solids **आप** liquids, **वायु** gases, **तेज** luminous and **आकाश** etheral. These substances impart their qualities with the following to other substances *viz* odour, wetting, baking, arranging and containing.

वर्णगन्धरसाकारदिक्शब्दस्पर्शनैरपि ॥
परीक्ष्यं स्याद्यथायोग्यं सर्वदा वस्तुमात्रकं ॥

All our knowledge of things in the Universe consists of (I) colour (2) smell (3) taste, (4) form (5) shades, (6) sounds and (7) touch and we distinguish one thing from another by means of differences in some one of these attributes. One similar thing is distinguished from another by difference in space or time besides these attributes. No two things can occupy the same space at the same time is an axiom accepted by all. As each successive substance is evolved from its predecessor (as nothing new is produced in this world) each substance possesses the qualities of its progenitor in addition to its own quality which it gains by losing some subtleness.

शब्दाद्व्योमस्पर्शनस्तेनवायुः । ताभ्यां रूपाद्वह्निरेतैरसाच्च ।
अंभांस्येतैर्गन्धतोभूधराद्या भूताः पञ्च स्युर्गुणोनाः क्रमेण ॥

We have seen above that in the process of creation. Sound was produced first and the substance which possesses

this is called आकाश and it contains all things in it. From आकाश, ether, वायु was produced; this inherited the properties of sound from its parent आकाश and got a further property of touch by losing the subtleness of आकाश. तेज was produced from वायु and it got the property of colour in addition to those of वायु by losing some more energy. जल loses still more energy and gains the property of taste. पृथ्वी loses more energy still and obtains the property of smell Thus आकाश has only one property while पृथ्वी has all the five.

स्वमपि सुषिरचिन्हमीरणः स्याच्चलनपरः परिपाकवान् कृशानुः ।
जलमपि रसवद् घनाधरा ते सितशितिपाटलशुभ्रपीतभासः ॥

आकाश contains or envelops everything, वायु arranges or sorts everything, तेज bakes or softens everything, अप wets or besmears everything and पृथ्वी smells or imparts odour to all things and in doing so all the subtleness or energy of आकाश is lost and पृथ्वी is almost inert.

वृत्तव्योम्नोबिंदुषट्कान्वित तद् वायोरग्नेः स्वस्तिकोधात्त्रिकोणं ।
अप्तेजोपेतार्धेन्दुमद्बिंबमाप्यं स्याद्वज्रोयच्चातुरस्रंधरायाः ॥

आकाश has all its molecules or particles of globular shape ; the particles of वायु are sixpointed or hexagonal, the particles of तेज are स्वस्तिक formed of triangles ; the particles of आप are crescent shaped to circular or lotus shaped, and those of पृथ्वी are rectangular to dovetailed. The spiritual qualities of the five substances are

निवृत्ति संज्ञा च तथा प्रतिष्ठा विद्याक्रिया शांति तथा स्थिरत्वं ।
स्युः शक्त्यः पञ्च धरादिभूताः .....

Property of आकाश is निवृत्ति repugnance, that of वायु is अप्रतिष्ठा instability, that of तेज is विद्य or knowledge, that of आप is शान्ति calmness and that of पृथ्वी is steadiness स्थिरत्वं,

Thus Indian authors divide all things in the Universe into five divisions according to their perceptible qualities and this division is very useful in working with these elements though one thing water is to be seen as ice in solid state, water in liquid state and steam in gaseous state, the principles of work with each state of water is different. The engineer has to deal with ice as he deals with other solids, he has to work with water as he works other liquids and he has to use steam as he uses other gases. Mechanically and physically considered, water in these three states is as it were in three isomeric states having particular qualities in each state.

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

The whole Universe itself is composed of one primordial substance, but when perceiving it and working with it with our fivefold senses, we have to consider it as composed of five separate substances having different phases or systems of crystallization, each phase having qualities peculiar to itself as noted above.

स्वयं वाहकमेकंस्यात्सकृत्प्रेर्यन्तथापरं ।
अन्यदन्तरितं बाह्यं बाह्यमन्यददूरतः ॥
प्रकृत्या पार्थिवं स्थिरं शेषेषु सहजागतिः ।
अतः प्रायेण साजन्याक्षितावेव प्रयत्नतः ॥

तेज is naturally in motion or आकाश in motion is तेज and तेज in equilibrium is आकाश; वायु is easily put in motion by the slightest force; जल is put in motion in any direction by a push in one direction, and पृथ्वी is put in motion in that direction only in which the force acts. पृथ्वी is naturally inert or stable; while all others are naturally mobile and hence motion has to be produced in पृथ्वी only by some artifice which is called a mechanical contrivance.

कस्यचित्का क्रिया साध्या का सः साध्यस्तु कस्यचिद् ॥
शब्दः कस्यापि चोच्छ्रायो रूपस्पर्शौ च कस्यचिद् ॥

क्रियास्तु कार्यस्य वशादनन्ताः परिकीर्तिताः ॥
तिर्यगूर्ध्वमधः पृष्ठे पुरतः पार्श्वयोरपि ॥
गमनं सरणं पात इति भेदाः क्रियोद्भवाः ॥ समरांगण

Some action has to be achieved in one machine; some time is to be adjusted in another; a sound has to be increased in a third; a form has to be changed in a fourth, or a friction has to be altered in a fifth.' In this way machines of various construction have to be devised for various purposes. Motion has to be produced in all directions and it is called गमनं when to and fro स्मरण, when in side ways and पात when up and down. Thus all sorts of motions and variations in all the five qualities perceived by the senses have to be obtained by means of mechanical adjustments. There are five primary mechanical contrivances suitable for work with these five elements *viz.*, दण्ड lever for पृथ्वी, चक्र wheel for आप्, दन्त toothed wheel for वायु, ,सरणि inclined plane for तेज, भ्रम screw for आकाश,.

The chief qualities to be achieved in a machine are as detailed below :—

यथावद्वीजसंयोगः सौश्लिष्ट्यं श्लक्ष्णतापि च।
अलक्षता निर्वहणं लघुत्वं शब्दहीनता ॥
शब्दे साध्ये तदाधिक्यं अशैथिल्यमगाढता।
वहनीषु समस्तासु सौश्लिष्ट्यं चास्खलद्गतिः ॥
यथाभीष्टार्थकारिणं लयतालानुगामिता।
इष्टकालेर्थदायित्वं पुनः सम्यक्त्वं संवृतिः ॥
अनुल्वणत्वं तादूप्यं दार्ढ्यं मसृणता तथा ॥
चिरकालसहत्वं च यन्त्रस्यैते गुणाः स्मृताः ॥ समरांगण

(1) Application of the proper force in time and quantity (2) Proper contact (3) Smoothness (4) Requiring no attention (5) Continuous action (6)Lightness(7) Silence (8) Strong sound when that is desired (9) No looseness (10) No fastness (11) Proper conduct in all attachments

or belts (12) No interremitent motion (13) Securing the desired end (14) Adjustment in time and space (15) Desired action at the desired time (16) Return to normal position at other times (17) No peeling off or rubbing 18) Keeping the same shape (19) Strength (20) Softness and (21) Long life or duration. These are the qualities to be aimed at in the construction of all machines. The more qualities secured, the better.

It is already noted above that all पृथ्वी is inert, all motive power is supplied by आप, तेज, वायु or आकाश, substances that are elastic and possessed of natural mobility.

धारा च जलभारश्च पयसो भ्रमणं तथा ।
यथोच्छ्रायो यथाधिक्यं यथा नीरन्ध्रतापि च ॥
एवमादीनि कार्याणि जलजानि प्रचक्षते ।
संग्रहीतश्च दत्तश्च पूरितं प्रतिनोदितम् ॥
जलं बीजत्वमायाति यन्त्रेषु जलजन्मसु ॥ मन्त्राणंत्र

Force of flow, weight of water, or rotation of water, are the motive forces obtained from आप. These are the greater as the height, volume of water and water tightness of the passage are greater. Water may be stored, flowing, directed or forced to do its work in Hydraulic machines.

प्रेरणञ्चाभिघातश्च विवर्तो भ्रमणं तथा ।
अत्यन्तमूर्ध्वगामित्वं मारुतोत्थेषु सम्मतम् ॥
प्रेरितः संगृहीतश्च जनितश्च समीरणः ।
आत्मनो बीजतां याति एवमन्यत्प्रकल्पयेत् ॥

Pulling, pushing, revolving, rotating and going high up are the properties which are useful in वायु which may be produced, collected and directed as may be desired.

ताप उत्तेजनं क्षोभः सोमश्च जलसंगतः ।
एवमाद्यग्निबीजानि भवन्ति पवनजानि ॥
प्रत्येषकं च जनकं च प्रेरकं वाहकं तथा ।

संग्राहकं च यन्त्रेषु बीजं स्यादनलोद्भवम् ॥
मित्रश्चोभा वरुणश्च देवा देवेषु प्रशस्ताः ।

Heating, expanding, expl sion or vaporising liquid substances is the work of तेज. Pushing, creating, stimulating, catching and storing are processes in which तेज is available for work.

The power of आकाश is seen in electric and magnetic works. These forces when excited consist of two components one called मित्र or positive and the other called वरुण or negative.

मित्रं हुवे पूतदक्षं वरुणञ्च रिशादसं । धियं घृताचीं साधंत ॥

Positive portion मित्र is very pure and careful while the negative portion वरूण eats away the lower substances. मित्र is thus at the higher end and वरूण is at the lower one. What is called दाहक्षिध्रुव in magnetism is वरुण and उत्तरध्रुव is मित्र. Magnatism is called अश्विनौ (horse shoe shaped) and electricity is called मित्रावरुणौ in Vedic verses. In Agastya Sanhita the method of decomposing water by means of electric current is described and Hydrogen is used for filling the bags of baloons which resembled the Dirigibles of the Germans.

These dirigibles were drawn by birds in the air. Birds were trained for this work and used in drawing dirigibles instead of the motor engines of today.

भरद्वाज—mentions the following sorts of electricity in his संहिता.

तडिद्—Electricity produced by flapping skins.
सौदामिनी—Electricity produced by rubbing jewelled garlands.
शतकोटी—Electricity produced by battery cells.
विद्युत्—Electricity produced in clouds.
ह्रादिनि—Electricity stored in ह्रद storage cells.

अशनि—Electricity produced by magnetic bars.

These were used for mesmerising and curing diseases.

The human body is a magnate, its head being the north pole and feet the south pole. There are three ways of joining two magnates as under (1) Joining the two north poles and the two south poles in pairs This is the case when two persons embrace each other. Here the combined power is less than the two because there is some repulsion in two similar poles.

(2) Joining the north pole of the one with the south pole of the other. These cancel each other and there is no power in it. This is the case when two persons salute each other in a drawing room or road.

(3) Joining the two magnates in series. This is the case when the pupil keeps his head on the feet of the teacher. Here the strength is fully utilized. This series works like a dynamo and is able to produce a large quantity of power and can even reach the Almighty Creator.

Ancient Indians used the power of सूर्यकांत or converse lenses in दृष्टि Telescopes. These were used in astronomical observations and even for lighting fire by means of concentration of Sun's rays. सोमकांत were concave reflectors by which vapours in the atmosphere could be cooled to form water. The moon itself was known to be a big reflector which reflected the rays of the sun to the earth.

त्वं सोम वसु गव्यानि धारय। ऋग्वेद

All articles in the world were classified and distinguished under general classification as under.

वर्णलिंगवयोवस्थाः परीक्ष्य च बलाबलं।
यथास्थानं यथायोग्यं संस्कारान्कारयेत्सुधीः। भृगुसंहिता

वर्ण—Determined according to the inherited qualities of a thing.

लिंग—Determined by the formation of the body of the thing.

वयः—Determined by the effect of time on the thing.

अवस्था—Determined by the improvements effected.

बलाबल—Determined by testing under strains.

स्थान—Determined by the work it has to do in the world.

योग्यता—Determined by its fitness to do its duty.

संस्कार—Artificial means adopted by human beings for befitting the thing for the particular purpose they wanted to use it.

These classes are applicable to all things from the letters of the alphabets to the great planets and bodies like sun. The Sanskrit language is based on this knowledge, the genders in language are according to the लिंग classification of things. This shows how practical these men were. Anci nt Indians used all knowledge for practical purposes and possessed knowledge of Physical sciences as noted above.

THE PARABLES OF JESUS.

(II)

(By Mr. Mahesh Chandra Ghosh.)

In our first article we discussed three parables. In this article we shall consider 12 parables.

(4) THE TARES. (Matt. XIII).

Matthew writes :—

"Another parable set he before them saying—

"The kingdom of heaven is likened unto a man that sowed good seed in his field but while men slept his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the house-holder

came and said unto him 'Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, 'An enemy hath done this, and the servants say unto him 'Wilt thou then that we go and gather them up? But he saith—'Nay; lest haply while you gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reaper 'Gather up first the tares and bind them in bundles to burn them: but gather the wheat unto my barn" (24—30).

At the request of his disciples he explained the parable thus:—

"He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels and they shall gather out of his kingdom all the things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth" (37—42).

This parable is objectionable because

(*i*) Satan is described to be a rival of God

(*ii*) The punishment inflicted on unbelievers and sinners is brutal, savage and inhuman.

(*iii*) And the power which belongs to God, is attributed to tiny man.

(5) THE DRAG-NET. (Matt XIII).

"Again, the kingdom of heaven is like unto a net, that was cast unto the sea and gathered of every kind: which, when it was filled, they drew up on the beach and they sat down and gathered the good into the vessels and the bad they cast away. So it shall be in the end of the world; the angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth" (47—50).

This is also a '*gnashing*' parable (vide remarks on the preceding parable).

(6) THE UNFAITHFUL SERVANT.

Jesus said—

"Watch therefore; for ye know not on what day your Lord cometh. .....who then is the faithful and wise servant whom his Lord hath set over his household to give them their food in due season? Blessed is that servant whom his lord when he cometh shall find.....so doing .....But if that evil servant shall say in his heart—'My Lord tarrieth'; and shall begin to beat his fellow servants and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth" (Matt XXIV 42—51); vide Lk XII 42 ff.).

This parable is as objectionable as the preceding two, reasons being the same.

(7) THE MARRIAGE FEAST.

Jesus likens the kingdom of heaven to a king who made a marriage feast for his son. Those who were invited to the feast would not come; and over and above they maltreated and killed his servants. The king was wroth, he sent his armies and destroyed those murderers and burned their city. Then at the bidding of the king his servants went out into the high ways and gathered together all as many as they found, both good and bad; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment and he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless. Then the king said to the servants—

'Bind him hand and foot and cast him into outer darkness; there shall be the weeping and gnashing of teeth. For many are called but few chosen' (Matt. XXII 1—14).

This parable is objectionable.

(*i*) First, because God (represented by the king) is here declared to be wrathful, ruthless and vindictive.

(*ii*) Every one, good or bad, was invited ; yet one of the guests was bound hand and foot and was cast into outer darkness, that is, was condemned to eternal damnation. But what was his fault ? It was something external,—a matter of dress. If this dress be spiritualised, it will still remain external. And for this fault, one is damned eternally. And Jesus adds—" There shall be the weeping and gnashing of teeth."

(*iii*) The third objectional point is that ' Many are called but few chosen ? We condemn this theory. We hold that Salvation is for all.

(8) THE TALENTS

Jesus compared the kingdom of Heaven to a man who, at the time of going to another country, gave five talents to one servant, two to another and one to another. When he came back, the first servant returned the five talents and also other five talents which he gained by trading. Similarly the second servant returned the two talents and also other two talents which he gained. To each of them the lord said—" Enter thou into the joy of thy lord. The third servant said " Lord, I knew thee that thou art a hard man ;..... and I was afraid, and went away and hid the talent. Lo, thou hast thine own.' But his lord answered and said unto him—Thou wicked and slothful servant thou oughtest therefore to have put my money to the bankers and at my coming I should have received back mine own with interest... .....Cast ye out the unprofitable servant into the outer darkness : there shall be the weeping and gnashing of teeth, (Matt. XXV 14—30).

It is another ' gnashing ' parable and is condemned for reasons given above.

(9) THE POUND (*Lk. XIX*).

Luke's parable of the pound has many points of contact with the parable of the talents, but there are striking differen-

ces also. In the Luke's parable, the master of the servants was a noble man who went to a far country to seek a kingdom. But the citizens hated him and sent him an ambassage saying —'we will not that this man reign over us.' After taking-possession of the kingdom he came back and called his servants. At the time of going to the new country, he had given one pound to each of his ten servants to trade therewith. During his absence one servant made a profit of ten pounds and another a profit of five pounds. The lord was pleased and made them rulers of ten cities and five cities respectively. But one servant behaved exactly as the third servant in the parable of the Talents. The servant was rebuked and the pound which had been given to him was taken back and there was no other punishment.

Then he said—

"How-be-it, these mine enemies which would not that I should rule over them, bring hither and slay them before me" (XIX, 27).

By this parable Jesus teaches that those who would not accept him, would be slain; and slain before him. The spirit is vindictive.

(10) THE SHEEP AND THE GOATS.

The faithful and those who served the faithful are the "sheep" and the unfaithful and those who did not serve the faithful are the "goats."

On the day of the last judgment, Jesus will sit on the throne and "before him shall be gathered all the nations and he shall separate them one from another as the shepherd separateth the sheep from the goats, and he shall sit the sheep on his right hand and the goats on the left. Then shall the King say unto them on his right hand, 'come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then shall be say also unto them on the left hand, 'Depart from me. Ye cursed, into the eternal fire which is prepared for the devil and his angels.

And these shall go away into eternal punishment and the righteous into enteral life.—(Matt. xxv 31—46).

This is also a condemnable parable.

(*i*) Nations cannot be divided into sheep and goat. No nation, no man is wh olly praiseworthy and no one is wholly blameworthy.

(*ii*) Whatever may be the nature of the guilt, no one deserves to be eternally danned.

(*iii*) It is a vindictive parable. Non-believers will be thrown into eternal hell.

(*iv*) The sight of a tiny man arrogating to himself the Power of God is pitiable.

(11) DIVES AND LAZARUS.—(LUKE XVI).

The parable is this :—

There was a certain rich man and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate full of sores and desiring to be fed with the crumbs that fell from the rich man's table ; yea, even the dogs came and licked his sores.

And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom, and the rich man also died and was buried. And in the Hades he lifted up his eyes being in torments and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said—'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am in anguish in this flame. But Abraham said—'Son, remember that thou in thy lifetime receivedst thy good things and Lazarus in like manner evil things : but here he is comforted and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able and none may cross over from thence to us.'

And he said—'I pray thee therefore father, that thou wouldest send to my father's house ; for I have five brethren ;

that he may testify unto them, lest they also come to this place of torment.'

And Abraham saith—"They have Moses and the prophets ; let them hear them.'

And he said—

'Nay, father Abraham ; but if one go to them from the dead, they will repent.'

And he said unto him—'If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.'—(Luke xvi 19—31).

This parable illustrates Jesus' favourite theory of compensation which orthodox commentators find it convenient to ignore. The theory is this :—

There must be compensation here or hereafter. If you be not compensated on earth, you will be compensated in the world or in the kingdom of Jesus. If you be last here you will be first there and if you will be first here you will be last there. If you laugh here, you will weep there and if you weep here, you will laugh there. If you suffer here, you will enjoy happiness there and if you enjoy earthly prosperity here, you will be damned there. This theory of compensation has nothing with the moral character of the sufferer and the enjoyer.

Lazarus received evil things here and was comforted there and thus was he compensated. The Dives received good things here and was tormented there and this was his retribution.

The theory of retribution is the crudest form of Savage Justice. Over and above the retribution described in the parable is too disproportionate. The Dives did nothing, and in fact no one can do anything, to deserve eternal torment in the furnace of fire. He would be tormented there throughout eternity and would never be able to come out of it. The language of Abraham is clear and positive—"There is a great gulf fixed, that they who would pass from hence to you may not be able and *none may cross over from thence to us.*"

(12) EQUAL WAGES.

Jesus likend the Kingdom of heaven to a house-holder who hired, early in the morning, labourers to work in his vineyard for a penny a day. Labourers were also hired at about the third hour, the sixth hour, the ninth hour and they were assured that they would get whatever was right. In the evening they were called and they received every man a penny, beginning from the last. Those who came first to work in the vineyard murmured against the house-holder. But he said to one of them—"Friend, I do thee no wrong: didst thou not agree with me for a penny? Take up that which is thine and go thy way: it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil because I am good? So the last shall be first and the first last."—(Mathew xx 1—6).

The house-holder represents God.

In this parable we see that the God of Jesus is an arbitrary master. He is depicted here as one who is guided by his whims or caprices. He does what he wills. But why does he will so? We do not find any rational motive here. He simply says "Is it not lawful for me to do what I will with mine own?" It is the answer of a despot and no one respects a wilful despot.

Some how or other, Jesus had to frame a parable to establish that "the last shall be first and the first last."

(13) THE TEN VIRGINS—(Mtt. xxv).

Jesus said—

"Then shall the Kingdom of heaven be likened unto the virgins, which took their lamps and went forth to meet the bride-groom. And five of them were foolish and five were wise. For the foolish when they took their lamps took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at mid-night there is a cry, 'Behold the bride-groom! Come ye forth to meet him. Then ald those virgins arose and trimmed their lamps. The foolish

said unto the wise 'Give us of your oil; for our lamps are going out. But the wise answered, saying, 'Peradventure there will not be enough for us and you: go ye rather to them that sell, and to buy for yourselves. And while they went away to buy, the bride-groom came; and they that were ready went in with him to the marriage feast, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said—' verily I say unto you, I know you not.'

Watch, therefore, for ye know not the day nor the hour (Mtt. xxv, 1—13).

This parable has reference to the sudden arrival of the Kingdom of God as described in the Gospels. Those only who are ready will be allowed to enter and others will be shut out.

This idea of the Kingdom of God is now quite obsolete. The door of heaven is ever open.

(14) THE WICKED HUSBANDMEN.

Jesus likened the Kingdom of heaven to a house-holder who planted a vineyard wherein he digged a winepress. He let it out to husbandmen but they would not pay him his dues. The servants who were sent to them were either maltreated or killed. At last he sent his son to them to receive the fruits but he also was killed. Then asks Jesus—"when therefore the lord of the vineyard shall come, what will he do unto those husbandmen?" He will miserably destroy those miserable men and will let out the vineyard unto other husbandmen who shall render him the fruits in their seasons. Jesus then says:—

"Did ye never read in the Scriptures,—'The stone which the builders rejected, the same was made the head of the corner....' Therefore say I unto you—'The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken into pieces: but on whomsoever it shall fall, it will scatter him as dust."—(Mtt. xxi 33—44).

The house-holder stands for God, the son for Jesus, the husbandmen for the Jewish leaders and the vineyard for the Kingdom of God.

The principle established is good; unworthy persons cannot be or cannot remain leaders in the Kingdom of God. But the spirit in which the parable was spoken was vindictive. No sympathetic and religious man can desire or say that his enemy shall be broken into pieces or that he shall be scattered as dust or that he shall be destroyed—miserably.

(15) THE UNFORGIVING SERVANT.

Jesus said—

"Therefore is the Kingdom of heaven likened unto a certain king which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

But for-as-much as he had not wherewith to pay, his lord commanded him to be sold and his wife and children and all that he had and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all. And the lord of that servant being moved with compassion released him and forgave him the debt.

But that servant went out and found one of his fellow servants which owed him a hundred pence and laid hold on him and took him by the throat saying 'Pay what thou owest.' So his fellow-servant fell down and besought him saying 'Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.

So when his fellow-servants saw, what was done, they were exceeding sorry and came and told unto their lord all that was done.

Then his lord called him unto him and saith to him. Thou wicked servant, I forgave thee all that debt because thou besoughtest me: should not thou also have had mercy on thy fellow servant even as I had mercy on thee? And his lord was wroth and delivered him to the tormentors till he

should pay all that was due." So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts " Mtt. xviii 23—35.

Here the king represents God.

It is a parable of a barbaric age. The idea of selling a debtor and his wife and children is revolting. For a barbaric age only God can be compared to a wrathful king who at first forgives a debtor and then countermands that forgiveness and then sends him to tormentors.

In the next article we shall comment on ten parables.

REVIVAL OF HINDUISM.

AND

SWAMI DAYANANDA.

(By Mr. Satish Chandra Banerji).

I was not a little surprised when I came across an article under the head of "Revival of Hinduism and Swami Dayanand" in the June and July issues of Prabuddha Bharat. As a result of not less than 15 years' intimacy with the tenets of the Ramkrishna Mission and a full knowledge of the Ramakrishna-Vivekanand literature acquired during that period, I have all along been under the impression that after all, the spirit of the Ramkrishna Mission and that of its affiliated institutions is one not only of toleration in religious matters but also of reverence for the principles of other religious sects. This impression has received a rude shock on my perusal of the article in question. Hastily and carelessly written, as the article apparently is, the writer does not nevertheless hesitate to deal with such intricate subjects as "caste system" Sakar and Nirakar views of God, the Vedant and the eternal existence of God, soul and matter as advocated by the Arya Samaj, conversion of non-Hindus into the faith of the Arya Samaj and with an air of superior "spiritual" knowledge which of course embraces almost every department of human thought.

Of course I am not blind to the fact that the writer has nothing but deep respect for Swami Dayanand and a sense of admiration for the practical, social, educational and philanthropic works done by the Arya Samaj, but these are too well known and too much admired already by our enlightened countrymen to require any such additional patronage. I must now turn to attempt to analyze the points of difference between the views of the writer and those held by the Arya Samaj or by the late Swami Dayanand for the matter of that. These are chiefly the following:—(1) The Arya Samaj does not recognise hereditary caste system; it holds that the division of labour should strictly be in accordance with the *guna* and *karma* (quality and action) of the individuals in question. Now, the writer says that the question "who is to determine these and how, has been conveniently ignored" (*i.e.* bv the author of the Satyartha Prakash and his church). In my humble opinion, the men amongst whom you live, move and have your being *i. e.* the society of which you are a member may easily determine whether you are fit, by your habits and character, by your *guna* and *karma* to be regarded as a Brahmin or a Sudra. Should you be pious by nature, chaste in character sober in habits, deep in your devotion to God, well, I see no reason why society should not give you a place amongst its Brahmins. If, on the contrary, you are low in spirit, poor in mind, unclean by habits, you are fit to be degraded to the low position of a Sudra, no matter whether you belong, by birth, to the highest order of Brahmins. Everywhere in this wide world except in Hindu India, these *guna* and *karma* divisions are holding good; why therefore not in Hindu India? Has not Sri Ramkrishna himself said that by *bhakti* a Hindu may rise to the highest order in human society and also that a *bhakta* has no caste? Was not even Sri Chaitanya so much impressed by the *bhakti* of Haridas, a Mohammadan follower of his, that after the latter's death at Puri his feet were washed by the high caste disciples of Sri Chaitanya and the

water was reverently drunk by them? Has not Swami Yivekanand many Brahmin disciples, he having been a non-Brahmin by hereditary caste and was he not a Brahmin in the truest sense of the word though born in a non-Brahmin family? Lots of such examples as above might be cited in order to show the utter absurdity of this loathsome system which, thanks to Heaven, is fast losing its rigidity among the sensible Hindus of the present generation. It is indeed "doomed and should be abolished." It is a wonder that a man living in enlightened environments should take the trouble of touching the question at all in defence of caste system.

The second point is that vexed question "sakar and nirakar". It has been pointed out by Swami Dayanand in his Satyartha Prakash, by late Nagendra Nath Chaterji the well known Brahmo theologian in his Dharma Jijnasa as well as by a whole host of intelligent people who have the eye of Pure Reason to see into the depth of things, that the end of our knowledge merges in the nirakar (the Formless One) and that forms are only the creation of the imaginative mind. As for idolatry no one says, not even an Arya Samajist that the Hindu Shastras or the Hindu people enjoin the worship of the stones and the images *as stones and images*; every one knows as well as the learned writer that the Hindu worships his deity *in the image or stones.* It is to this that anti-idolators take objection. If you worship God, why do you worship Him in images, why not in the universe itself, which is a far bigger and truer image than any man-made one, or in your own mind, which is a "temple of God" as St. Paul says? In fact devotional instincts in man are not fully satisfied by the worship of God in a particular piece of stone, in a particular place, or in a particular shrine or temple and sometimes by offering Him food or some such paltry things in a peculiarly childish way. A true Bhakta sees his God diffusing Himself everywhere. Idol-worship has been supported also on the ground

of its being a "stage" (lowest though as admitted by the writer) in the religious evolution of the human soul. Well, if it is at all such a stasge, that stage has long been passed by humanity. In all civilized countries there was a time when idolatry had been in vogue, but later on, with the advance of civilization and learning, it was abandoned by people. To say that to worship God pointing one's head towards the sky, or by performing *homa* in the name of the Almighty Father or by any such methods as are in practice among the people of other religions than the Hindus is equivalent to worshipping Shasthi, Shitala Olabibi & as also sankes, tree , tombs, and relics and what not.....is an wilful display of sheer ignorance. So much had been written on the subject of idolatry and caste system by eminent thinkers that it needs hardly any further elucidation of the point and their unanimous verdict is that idolatry is degrading to soul whether that of an individual or of a race as a whole. The objections to idolatry are too many to be mentioned within this brief space.

The third point is the Arya Samajists' acceptance of truth and that of the interpretations of the vedas by Dayanand "in the same breath." But these two facts are not contradictory to each another. If you Mr. Writer, may with convenience adopt Shankar's view of the Vedanta as correct and suitable for you, and not Ramanuja's, why, on earth, shall not an Arya Samajist be allowed to accept Dayanand's view and reject Sayana's and Mahidhara's? Dayanand's Veda Bhasya has not been even approached by any other pundit of the present time, far less proved to be incorrect. If you Mr. Writer think that his Vedic interpretations are incorrect, because of their radical difference from Maxmuller's or Sayana's or Mahidhara's, well, you are welcome to put forward your reasons for so thinking. Simply waving the question away by saying "many competent scholars disagree with his interpretations" will not hold good. Who are these "many scholars" pray? Prof. Maxmuller and his school? Yes, there was and

there is a difference in opinion regarding actual teachings of the Vedas between the schools of Western scholars and the school of Swami Dayanand ; that difference was settled in the very life time of the Swami by discussions and counter discussions. And it must be noted that the Western scholars follow Sayana and Mahidhara while Swami Dayanand has many ancient authorities on his side. Since Swamiji's death in 1883, has any body, I ask, seriously taken up the subject and openly contradicted Dayanand's Vedic interpretation ? I think not, and I shall be immensely obliged if you, Mr. Writer, kindly enlighten me on the point. So far as I know since Dayanand's time nobody has had [scholarship enough to approach the subject and prove his interpretations of the Vedas to be incorrect.

Further, the learned writer goes on to attack Dayanand nay even his Guru Virajanand on the ground that both of them, and subsequently the whole Arya Samaj as a result, summarily reject the Vedant theory (or more properly, the *Mayabad*, as the writer should clearly note that it is not the Vedanta which has been rejected but the Mayabad and the theory that the individual soul is in essence the same as the Soul Universal) and establish the authority of the Vedas over all the shastras. This has infuriated our learned writer and he has therefore to attack the theory that God soul and matter (prakiti) are three co-eternal entities, and has remarked " even this God which the theory proves, after all turns out to be not very respectable ; for the materials of the world existed before (?) Him and He must be limited by these materials." Strange logic is this, according to which it can be similarly proved that the God of the Vedanta is limited and conditioned by the maya to get rid of which His omnipotence would not come to His help. According to Sankhya, Vaisheshika, and Nyaya systems, and not according to Dayanand alone, these three entities, with their inherent attributes and relations to one

another, are accepted as co-eternal. The creation is the evolution (*byapti*) of the atoms of matter at God's will, which is the primary agent and the *pralaya* is but the dissolution (*sankoch*) of the cosmos into the *beeja* state. Manu tries to describe the beginning of creation, or more appropriately, the evolution :—

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयम् प्रसुप्तमिव सर्व्वतः ॥ मनु० १, ५

In fact the dictum of philosophy is नासतो विद्यते भावः नाभावे विद्यते सतः । (Out of nothing there can be nothing). According to scientists and philosophers matter is indestructible and what takes place in the time of cosmic dissolution is a transformation of matter into the potential state. But enough of these. The writer is supposed, being a "Vedantist" as he lets us take him for, to be conversant with elements of general philosophy and he should be aware that this theory is as old as the creation of the human race itself. Even his Vedanta has other advocates who do not see eye to eye with him from the time of Ramanuja down to the present day. I should like to advise him to read the Dayanand Smriti as he tauntingly styles the Satyartha Prakash, a little more cool headedly and I am sure he will form a better opinion of its philosophical and religious views. He ought to know that there may be, and there are good and learned and pious and liberal men even outside the Ramkrishna Mission, and also that the latter is not the only church which champions the cause of religious toleration in theory, though in practice they look down upon people of other sects as spiritual inferiors.

One or two words for the learned writer. If you, my, dear Mr. writer, really care to read the biography of a geat man, choose your book cautiously. I say this because I feel somehow that you have not chosen a good book.

As for the conversion of non-Hindus, and shuddhi work done by the Arya Samaj, if it is useless so far as outward

ceremonies go, and if it is the "change of heart" which is required, as the writer says, and not the outward ceremonies and "shows", why, then, do the "Vedantists" ? (or Ramkrishna worshippers) go over to foreign lands and convert people of foreign lands by christening them X-ananda, Y-ananda and so on and clothing them like the Hindu Sanyasins ? These gentlemen of foreign climes might as well retain their names and dresses while adopting the "Vedanta" religion ? For goodness's sake Mr. Writer, this is not fair play. "External symbols" are held to be necessary by you in matters of divine worship, necessary similarly, is conversion of non-Hindus into the faith of the Ramkrishna Mission by external garb and not merely by "change of heart", what harm is then, to allow the Arya Samajists to perform the homa and shuddhi ceremonies and convert non-Hindus into the Vedic faith ? Will the converts be any the worse for that ? And, by the way, how do you know that there is no change of heart at the bottom of shuddhi? Are these non-Hindus under any compulsion to change their religion ?

The writer pretends to have the same toleration for all religions. He has however, strongly attacked the Arya Samajist religious views. Will he dare to do the same thing to the Bible and Koran, neither of which evidently, holds the 'Vedantic' religion to be correct···to which religion the writer and his school of thinkers seem to belong. On the other hand. if newspaper reports be true, the "Vedantists" of the Ramkrishna Mission read out passages from the Bible and the Koran with deep reverence on ceremonial occasions. These Christian and Islamic scriptures expressly tell us that their religions are true and other religions are not. Will the writer of the Prabuddha Bharat have the courage and the honesty to say to the Christians and the Mahomedans that they are wrong as they hold that their "doxy is orthodoxy" ?

There are many other points in the article which require strong contradiction. But I regret neither time nor the

brief space in this magazine will permit me to deal with them at present. I have a mind to do so in my next, if you, Mr. Editor, kindly allow me. Further I beg to point out that I am not an Arya Samajist and I have no sectarian motives behind my desire to have my feeble voice of protest heard and known against such vilifying remarks as the writer has so enthusiastically indulged in.

In conclusion, I may assure my readers that nothing but an honest desire to vindicate truth and justice has prompted me to pen these few lines and I have the best of feelings towards the learned writer of the article under review as well as the Ramkrishna Missio nin general.

THE PROBLEM OF EDUCATION IN INDIA.

II.

(By Professor Deva Raj Sethi, M.A.)

In my last article I dealt with the evils of University education, as it is imparted in the Government and affiliated institutions in India. Therein I tried to point to the slow but certain process of denationalisation which is invading each and every branch of our national life. It invariably results in the gradual though unconscious decay, and ultimate annihilation of native pride, native self-respect, and native self-confidence. It makes us despise our own culture and our own language. The most degrading and no less humiliating aspect is that economically it makes us dependent on the crumbs thrown from the table of a foreign government and an alien people. Instead of imbibing in us profound love for our country and revolt against the foreign bureaucracy it encourages loyalty to it and to foreign ideals. Lord Birkenhead in a recent speech remarked that the Chinese student was an enemy of the British empire. He might as well have added that the Indian student is a pillar of the British Empire. This was the object which its founders had in view, and it has been amply fulfilled.

This being the position what is to be done? Is this education not even better than no education? Or can we replace it by some better system of National education? So say the advocates of the existing University education? But they do not stop here. They go further and assert—Is not all this 'political awakening' due to the modern education? Have we not borrowed alll these ideas of Liberty, Democracy Rights of Man, Sovereignty of the People etc. from Mill, Paine, Rousseau etc. Are not the Gandhis and Lajpat Rais, the Dases and Nehrus, the Mohammad Alis and Jinnahs the direct product of this so much decried University education? Again what is the one lesson of the repeated efforts to establish a national system of Education. Does not Lala Lajpat Rai, a veteran nationalist frankly admit that national education is impossible without a national government?

That there is some truth in the above remarks cannot be gainsaid. Who can turn his back on the lessons gained after the Bengal Partition days? The Bengal National Council of Education still survives as a remnant of these eventful days to tell its mournful tale. Who can efface from memory the mushroom growth of National schools, colleges and universities in almost every Province as a result of the Non-Co-operation movement inaugurated in 1921? Most of them have already disappeared, and the rest are in a tottering condition awaiting their doom. Only recently we learnt to our woe that the authorities of Shantiniketan, the beloved institution of the Poet started with lofty international ideals has been forced to approach the Calcutta University to get it recognized. The vast amount of money and men offered at the altar of National education, and contributed to by the poor though willing hands of the Indian without an adequate return is a consideration which cannot be lightly brushed aside.

I hope, I have set forth the views of the apologist for English Education fairly and impartially. I have myself given ample consideration to the subject. I have tried not to deceive myself by mere sentimentalism or verbosity. I

have tried to analyse the real position from a broad national point of view. Before arguing my case I shall anticipate the conclusions I have arrived at. For the benefit of the reader, I put them in the words of the indefatiguable patriot Dr. Annie Besant :—

It is true that we cannot have a thoroughly satisfactory system of National education, until we win Home Rule. Neither can we win and keep Home Rule without a system of National Education. So the two must run side by side imperfect, till they perfect each other."

To begin with, let us find out what is the object of education. The aim of education is generally understood to be the ability to earn livelihood for one's selfish purposes. The necessity of earning a livelihood cannot be ignored. But to assert that this alone is the *summum Bonum* of education is to confound the man with the stomach. Not even book-learning alone, or scientific knowledge or literature or philosophy or all of these combined can be held forth as the primary aim of education. Learning is good in itself but to accept it as the paramount aim of education is to accept the shadow for the substance. On the other hand a healthy educational system should primarily aim at awakening in boys a keen sense of their duty to humanity and the nation, forming the national type of character, accustoming them to the national modes of life and thought, and thus making them fit for some form of activity by which they should be able to fulfill their *dharma*. If this essential sense of social duty is properly developed, if this vital principle can be kept alive and progressing, if this inextinguishable *jyoti* can be kept burning, all else will follow in its train as surely and as naturally as day follows the night. And a system of education which impairs or does not develop a proper sense of responsibility towards the nation is worse than useless. How foolish would a people be who bartered away their life for little learning.

The next question is whether the excessive price paid for the prosecution of National education will be justified by the

product. My answer is indubitably in the affirmative. National institutions are the only factories where we can manufacture the true band of youngmen who are to carry the torch of liberty and patriotism to every nook and corner of the land. To the hundreds of graduated clerks, teachers, pleaders, magistrates etc. who only help in perpetuating our slavery and in tightening the hold of an alien bureaucracy I unhesitatingly prefer half a dozen youngmen brought up in a thoroughly national atmosphere, fired with burning love for their Motherland, and charged with a grim determination to rend asunder the chains of slavery at all costs. True, we have got Gandhis and Lajpat Rais with a stamp of the official universities, but who can say what would have been their mettle had they been dyed in a national manufactory. This does not bear out the utility of University education. It only goes to prove that there is still some lurking inherent vitality in the Indian character which now and then can defy all curbing and suffocation.

A notion has gained wide acceptance in India that England and the west have the sole monopoly of these modern ideas of Liberty, Democracy etc. That, had not England been gracious enough to open these rich treasures India would have been still groping in the dark. Far be it from me to deny the help given by the west, but I cannot subscribe to the doctrine that the west is the one and only mainspring from which these life-giving principles have flown. When the whole of Europe was steeped in barbarism our ancestors preached and practised in their daily government, very lofty ideas of true swaraj, Sovereignty of the People, etc. as is evident from a perusal of Ramayan, Shantiparva of Mahabharat, Kautilya Arthsastra and the recent history of Ashoka and others. Swami Dayanand did not know English, and yet who has not benefitted by reading his fundamental views about swaraj, swadeshi etc. Again Nepal and Afghanistan had not to depend on inspiration from the west to cherish ideas of Liberty and to fight for them,

Space precludes me from dilating upon the other advantages of National Education. The real utility of having a national medium of instruction, the immense facilities it offers and the drawbacks of English as the national medium cannot be fully appreciated by mere speculation. Those alone—and the writer of this article is one of them—who have practical experience of both can realise its vast potentialities. Study of History, Economics, Politics etc. from a national point of view as compared with the bureaucratic standpoint, makes all the difference. Further, national institutions claim to inspire love for national culture while University life encourages us to become servile imitators of western life, western manners and western culture.

These are some of the advantages of National Education, and if the reader allows due weight to them as they rightly deserve, it will carry conviction to him and he will agree with me in concluding that whatever the toil and moil, and whatever the cost, this *Jwalamukhi* of national education must be kept burning incessantly to enlighten the hearts of the Indian youth and thus to ensure an early emancipation of our Motherland.

CONTEMPORARY THOUGHT REVIEWED.

THE "DINOSAUR" PICTOGRAPH DISCOVERY.

'Student" contributes an illuminating article on the above subject to the October number of "*The Theosophical Path.*" It is based upon a full report of the Doheny Scientific Expedition to the Hava Supai Canyon of Northern Arizona published by Professor S. Hubbard, Curator of Archæology of the Oakland Museum, Oakland, California. The learned professor has also embodied in the report a brief description of the remarkable discoveries made in October and November 1924. These discoveries are so startling and so subversive of all

difficult to believe that so many men should have been mistaken as to what they saw and found."—p. 284.

That this mentality of Dr. Keith is not a solitary phenomenon is clear from the following further instances furnished by the writer :

There is one account of handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras Country which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered ; yet Dr. Munro declares that as the skull and implements would prove the existence of highly developed man before the Pliocene they cannot be authentic, and people who accept them " are upholding opinions which, if true, would be absolutely subversive not only of the doctrine of human evolution, but of the principles on which modern archæology has been founded."

* * * * * *

The famous image from Nampa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 feet during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains. About this mysterious object, Professor G. F. Wright says :

" No one has come forward to challenge the evidence except on purely *a priori* ground....." That is to say the impossibility of its being so old because the evolutionary theory of the moment does not permit it !

Then there is the problem of the pottery found beside a mastodon's tusks and horses' teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the boleadoras from the Argentine—polished stone balls with cut grooves resembling those used to-day in pairs for throwing down fleeing game—which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary.

The so-called 'fossil shoe-sole found in the blue limestone of the Humboldt Mountain Range in Nevada is another singular petrifaction that has not been properly explained. It so closely resembles a leather sole with two rows of perfectly regular holes for the stitches that Dr. W. D. Matthew, Palæontologist of the American Museum of Natural History, said it was "the most perfect piece of natural mimicry he had ever seen," but could not be the work of man because man has not been in existence much more than 500,000 years or so"; and Professor Kemp, of Columbia University, is quoted as saying that if it came from the Triassic as it appeared, "it would probably be 10,000,000 years old or older. *Man did not exist so long ago.* That is so absolutely certain that any detailed study of the thing by microscope or otherwise is useless.

It is now clear as noon day that the Development Hypothesis can no longer be maintained either in the field of Biology or that of Sociology. The other hypotheses are Metemsychosis and Eternal Co-existence with the Author of the Cosmos of a Body of Eternal. Truths know in Sanskrit as the Veda, which is revealed and re-revealed through the ages in different languages to different prophets, but which in its primordial purity is preserved in the Sanskrit Vedas.

THE ANTIQUITY OF HUMAN CULTURE.

The following quotations from an address delivered in 1916 to the British Association for the advancement of Science by the President, Sir Arthur Evans, the well-known explorer of Crete and discoverer of the ancient Minoan civilization reproduced by Mr. H. T. Edge M.A., in the *Theosophical Path* further go to confirm the conclusions stated above:

"Thus evoked, the Past is often seen to hold a mirror to the future—the result of some temporary revolution in the whirlgig of time—by the more permanent standard of abiding

conditions, and affording in the solid evidence of past well being the 'substance of things hoped for'..."

"The marvelous Minoan civilization—shows that Crete of 4,0000 years ago must unquestionably be regarded as the birth place of our European civilization in its higher form. But are we, even then, appreciably nearer to the fountain head? A new and far more remote vista has opened out in recent years, and it is too much to say that a wholly new stand point has been gained from which to survey the early history of the human race. The investigations of a brilliant band of prehistoric archæologists, with the aid of representatives of the sister-sciences of geology and palæontology, have brought together such a mass of striking materials as to place the evolution of human art and appliances in the last quaternary period on a far higher level than had even suspected of previously... Certain investigations have revolutionized our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older world.

(Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch dark caverns by the aid of engraved stone lamps.)

"Such was the level of artistic attainment in Southwestern Europe, at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldæa. Nor is this an isolated phenomenon. One by one, characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind have been shown to go back to that earlier world.

"(Greece) A truer perspective has now been opened out. It has been made abundantly clear that the rise of Hellenic civilization was itself part of a wider economy, and can be no longer regarded as an isolated phenomenon.

* * * * * *

"It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations, its achievements are too manifold. The many-storied palaces of the Minoan priest-

kings in their great days, by their ingenious planning, their successful combination of the useful with the beautiful and stately, and, last, but not least, *by their scientific sanitary arrangements* far outdid the similar works, on however vast a scale, of Egyptian or Babylonian builders. What is more, the same skillful and commodious constructions recurs in a whole series of private mansions and smaller dwellings throughout island.... The modern-ness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the stair cases story above story, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands or hanging from their folding-chairs, their very mannerisms as seen on the frescoes, pointing their conversation with animated gestures—how strangely out of place would it all appear in a classical design?

Speaking of the recently discovered rock-paintings of Spain, the President said:

"One after another, features that had been reckoned as the exclusive property of Neolithic or later Ages are thus seen to have been shared by Palæolithic Man in the final stage of his evolution....

"Of the origins of our complex European culture this much at least can be confidently stated: the earliest extraneous sources on which it drew lay respectively in two directions in the valley of the Nile on one side and in that of the Euphrates on the other.... It is now seen that the civilization that we call Babylonian and which was hitherto known under its Semitic guise, was really in its main features an inheritance from the earlier Sumerian race... Even the laws which Hammurabi traditionally received from the Babylonian Sun-God were largely modelled on the reforms enacted a thousand years earlier, Urukagina, and ascribed by him to the inspiration of the City-God of Lagash. It is hardly necessary to insist on the later indebtedness of our civilization to this culture in its Semitized shape, as passed on, together with other more purely Semitic elements, to the Mediterranean world through

Syria, Canan and Phoenicia, or by way of Assyria, and by means of the increasing hold gained on the old Hittite region of Anatolia. Even beyond the ancient Mesopotamian region which was the focus of these influences, the researches of De Morgan etc. have opened up another independent field, revealing a nascent civilization equally ancient, of which Elam later Susiana—was the center.

In this connection it may be interesting to note that in ancient Egypt civilization had attained to a very high degree! As regards its antiquity Sir Flinders Petric says :

"Thus owing to the discoveries in the field and the researches following on these we now have perfectly continuous view of the successive civilizations of Egypt, carried back some 14,000 years. These settlements extend down the desert slopes to a level which was covered by the lake since about 12,000 B.C. and thus gives the minimum for the Badarian civilization.

Here is an idea of the achievements of the Greeks in certain directions :

An exhibition of the newly-discovered relics of that period were on view in London in July ; they included ivory-work of combs and spoons slate-palettes for grinding eye-paint, flint knives, excellent linen, statuettes, and above all, fine pottery notable for its thinness and finish, and superior to that made to-day in that vicinity.

REVIEWS AND NOTICES.

Demands of Democracy—By Principal Balkrishna M. A., Ph. D. Published by Taraporewala Sons & Co., 190, Hornby Road, Fort, Bombay.

Democracy is the order of the day. The wave of 'liberty, equality and fraternity' which started from France in 1809, has greatly changed the political map of the wordl,

The old despotic monarchies have dis-appeared. The rule of one or the few has given place to the government of the people. The ideas of democracy are spreading rapidly and even the slumbering countries of the East are trying to set their house in order. They are ready to throw away the foreign or native bureaucracies, that have dominated them. India is also struggling for Swaraj which means nothing but democracy. In these circumstances it is indispensible for every educated man to be acquainted with the principles and the working of democracy. The author rightly remarks that "the nature and working of these (democratic weapons) are but little known to the educated classes of India. Even the very words of the referendum, initiative, recall, plebiscite, and P. R. are not familiar to many." We hope that this valuable book will be welcomed by the educated Indians and be utilized for the clear understanding of democratic institutions. Prof. Balkrishna has consulted several works on the subject and has discussed the merits of the most up-to-date developments for the perfection of democracy. The book is a very valuable guide for the study of modern Politics.

The New Orient—Edited by Syud Hossain (The New Orient, 12 Fifth Avenue, New York City, U. S. A. In India to be had from D. B. Taraporewala, Sons & Co., 190 Hornby Road, Fort, Bombay.) Annual Subscription. 4. dollars.

This excellent Journal of International Fellowship, is published quarterly from U. S. A. We have the 4th number of the second volume before us. Its articles are valuable and full of information. The poems and pictures are beautiful and elegant. For the study of the

renaissance and general awakening, that is going on everywhere in the Orient, this journal is indispensible. We wish this fine journal every success and hope that it will be patronised in India.

SATYAKETU.

English Translation of Rishi Dayanand's Introduction to the Commentary of Rigveda by Pandit Ghasi Ram, M. A. Published by the Arya Pratinidhi Sabha U. P. Price Rs. 2-8-0.

I have gone thrcugh B. Ghasi Ram's translation of "Introduction to the Commentary on the Vedas by Swami Dayanand Saraswati." The book supplies a long felt want. Although the book covers more than full 400 pages, yet once having commenced to read it, I could not stop in the middle. My mind compelled me to go through the whole of it.

In my opinion the book will draw the attention of the Vedic students of all countries, to Swami Dayanand's vision of the Veda. I wanted to translate it myself but B. Ghasi Ram freed me of my burden and deserves my cordial thanks.

As far as I can judge, the language of the book is quite inviting and the binding, paper, type also are quite up to the mark, but if some rich man undertakes to bear the cost of binding I hope the appearance of the book could be further improved when the second edition is brought out.

Although the translation is literal, the language is chaste and idiomatic. The book is bound to command a wide sale.

RULLIA RAM KASHYAP.

EDITORIAL REFLECTIONS.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The Lahore Arya Samaj is the premier Arya Samaj in the Punjab, the centre of Arya Samajic activity. Its anniversary is, therefore, regarded a great event in the Arya Samajic world. This year, too, the anniversary was held, as usual, on the last Saturday and Sunday of November. This year's anniversary was not so great a success as were previous anniversaries, the main reason being internecine quarrels. In spite of that, thousands attended. There were some really good speeches. Kumari Satyawati of the Kanya Mahavidyalya Jullundur spoke eloquently and thunderingly on the woes of Indian women. Our young sister is a forcible speaker. Her speeches are characterised by sincerity and conviction and are delivered in chaste and beautiful Hindi. It is a pleasure and a privilege to listen to them. We have every hope that our sister will continue her advocacy of the elementary rights of her sex with unabated vigor and we can assure her that her noble efforts will be crowned with success. Swami Sarvadanandji spoke with his usual fervour on the attainment of righteous ends. His sermon was, as was to be expected, a spiritual banquet. Principal Rama Deva delivered his annual discourse and this time he chose for his thesis a peculiarly arresting subject. He spoke on 'The Drama of the Universe.' He began by dwelling upon the immeasurable immensity of the heavens, the distances in space which baffle the highest flights of imagination, the figures in astronomy which bewilder mathematicians and the insignificance of the small atom in the universe

which we call our earth. He then raised the question of cosmic purpose and proved by quotations from the writings of foremost scientists that life had never been manufactured and could never be manufactured, that the soul was not an appanage of the brain and thought not its secretion. The soul utilized the brain which was merely an instrument through which it usually acted. He quoted instances of persons in whose case the brain had been reduced to a pulp and had become practically only a vast purulent abcess and yet their powers of thinking had not been impaired. He also touched upon the supra-normal faculties of the soul—upon divination, telepathy, clairvoyance and clair-audience. He then raised the question of the appearance of man upon earth, his destinny and the destiny of his younger brethren, the lower animals. He showed that the latest researches in archæology proved conclusively that man was on this planet epochs before the ape appeared on the scene, that some of the lower animals and insects—notably the bee, the hymen opteral and the ants—possessed powers of organisation, exhibited accuracy in mathematical calculations, displayed a regard for laws of hygiene and a knowledge of the principles of thermal physics which not only filled one with wonder but raised the pertinent question whether these animals did not actually possess an intelligence superior to that of the majority of human beings. He also cited incontestible evidence in support of his view that the so-called lower races were degenerate descendants of highly civilized ancestors and not primitive people painfully toiling upwards. Having demonstrated that the Development Hypothesis enunciated by Darwin, Huxley and Spencer

could be proved neither by Biology and Chemistry nor by Archæology and Anthropology, he stated the evidence in favour of the alternative hypothesis of a body of truths eternally existent and transmitted through the ages from race to race and persisting among lowermost animals through instinct—operating by means of metemsychosis—and among the highest souls through intuition.

THE MAHATMA'S PENANCE.

The Mahatma observed a fast for seven days because some of the resident students in the Satyagrah Ashram were guilty of misdemeanours. While this method of enforcing discipline, doubtless, testifies to the great saint's tremendous spiritual powers and shows how great a moral asset he is for humanity, we doubt whether it can be made universal. The fact is that the murmurs, mutterings and mumblings of microscopic men notwithstanding, the mighty will work along their own lines and leave behind them a heritage which smaller men may utilize according to their capacity.

All personalities cannot be measured by the same moral tape. Because all are unable to adopt the Mahatma's method is no reason why he should not set free for the good of mankind vast reserves of moral power which he possesses. There is no doubt, as the Mahatma says, that physical punishment, however much it may act as a deterrant and however much it may terrorise, never eradicates immoral habits and never *reforms*. The teacher who canes a boy, because the latter has displayed a moral weakness, clearly shows that he has mistaken his vocation. Moral weakness is somtimes the result of wrong thinking and oftener of insufficient self-control. In the former case what is needed is right teaching and in the latter case the supreme need is the strengthening

of self-control in the pupil. And in what way can this be better effected than by the teacher setting an example? An example such as that set by the Mahatma overawes the pupils and impresses them with the majesty of self-control in a way in which no oral discourses, however sweet and reasoned out, can do. Self-control, like all practical virtues, is infectious. Pedagogy would be a diviner science than it is now, if its apostles recognised more fully than they do now that the boy has a soul as well as a body, that the spirit overrules and overmasters the body and that it is more fruitful to reach the body through the soul than to seek to cure spiritual ills by torturing the body. Bodily torture does sometimes serve to suppress manifestations of spiritual perversity, but, oftener, it serves to harden the criminal and to make of him a sneaking hypocrite who pays his customary tribute to the gods of convention but in his heart of hearts owes allegiance and acknowledges feality only to the Prince of Darkness and by serving as his secret but accredited agent spreads corruption all round.

THE REVOLT IN THE SWARAJYA PARTY.

The leader of the Swarajya Party feels that he has to deal with rebels who have, by constant practice, reduced revolt to an exact science. The Maharashtra politicians, however lacking they may be in constructive statesmanship, have a rare talent for stirring up revolt and for destroying reverence, the very keystone to the arch of fidelity. They are, therefore, now engaged in holding up their whilom leader to ridicule. They know that there is nothing like ridicule when the aim is to undermine prestige and, when prestige is gone, farewell then to all hopes of party loyalty and discipline. They can engage in this pastime gleefully and with a per-

fect disregard of consequences because none of them has much prestige to lose. They can therefore, pursue their activity without fear of retaliation. They have no programme of their own. Their sole object is to discredit Pandit Nehru and to point out inconsistencies in his conduct—as if it is possible for a politician to make a fetish of consistency—and thus incite his followers to press for further violation of election pledges and such departures from the declared Swarajist policy as to transform it into the policy of the Liberal Party with the Swarajist label.

It is for this reason that their emphasis is not on the intrinsic worth of Responsive Co-operation—for they know that it possesses none—or on its effectiveness as a political weapon—for its utter inutility has been demonstrated more than once—but on its inevitability in view of the fact that the Swaraj Party has already departed from its original programme. The argument is that if you have violated the spirit of your pledges in some cases, violate it in all cases and end by repudiating the pledges. This reasoning, in its charming simplicity and ravishing *naivette*, leaves out of account one factor.

The only justification for abandoning a programme in politics is its demonstrated failure. When you argue that it has never been tried fully, you strengthen the case of your opponents who plead that what is needed is a reversion to it and a trial under conditions favourable to the production of the best and highest results.

HINDU IDOLATRY.

The history of Indian philosophy and religion, like the history of secular thought and achievement in our hoary country, gives the lie direct to the evolutionary view that in the various departments of human thought and endeavour there has been gradual progress and no body of eternal truths has eternally existed to guide

humanity in various æons of the cosmos. It is interesting to note that no less a personage than Dr, Martinue, the great philosopher, lent the weight of his authority to this view. The *Indian Messenger* of Calcutta quotes the following from the remarks made by the learned philosopher at the Soiree held in 1870 at the Hanovai-Rooms, London to welcome Keshab Chandra Sen.

Elsewhere, idolatries were the palpable manifestations of ignorance, prior to the life of civilization; in India they were rather the product of a very ancient and complex, though somewhat exhausted civilization. It was well known to Indian scholars, that in the early period of their literature there existed philosophers who constructed systems of the utmost possible methaphysical refinement. The extreme subtlety with which they reduced theological truth to a species of impalpable essence, rendered a personifying reaction necesssary to bring the religion within the grasp of popular apprehension. The rich imagination and the quick affections of the Indian race, unable to bear the cold solitude of the "Infinite", let in the sunlight of fancy into this vast and impalpable abyss, dividing it with shadows and with colours, till images shaped themselves forth, and personal semblances appeared in the immensity, and the universe became populous with gods. Thus was India the victim, in spiritual things, of her keen intellect and flexible imagination; the one thinning away the substance of religion, the other repairing the wasted form with illusory creations. As her dramas were allegories in which abstract qualities appeared upon the stage, made love, fought battles, and performed all the mimicry of life, so did her religion pass from poetry into mythology, crystallizing at last into idolatrous worship. The tendency thus originated became fixed through two causes, both operative only in civilised communities—*literature* and *caste*. When floating fancies were taken up by language, and delivered into the hands of Tradition, they rose into positive agencies in life. Just as our dreams, when often told, define themselves upon the lips, and, in emerging, from silence, pass from ghostly vestiges into acted dramas; so, in a nation gifted with imaginative speech, do the pictures and parables of thought, invented to relieve the mystery of religion, slip into solid form in the stereoscope of popular faith, to be distinguishable from realities And so the people might inherit what most degrades them from the men of letters who should most guide them. And still more must this fixity be given by the fatal institution of caste, which abandoned the mythologies to the lower orders of the people and kept the interpretation to the higher; which cut off, in short, the actual intellect of the Indian people from the popular worship, leaving the latter a faith without light : the former a light without faith.

ABOLITION OF EXCISE DUTIES.

After all a great and historic wrong has been righted. The Viceroy has issued an ordinance suspending the excise duties with a view to their immediate abolition. Strange are the ways of officialdom! When a resolution recommending its suspension was moved in the Legislative Assembly, Sir Basil Blacket and other official members opposed it tooth and nail. The proceedings of that session of the Assembly have not yet been officially published and the Viceregal *ukase* has been issued. Why did the Government oppose, then, what they have voluntarily granted now. Must they show that, like the legendary *paterfamilias* ever jealous of his prestige, they can never appear to yield to pressure and whatever of justice is doled out to the people of India must be in the form of doses of magnanimity and generosity not of loaves of rights. We do not think that that is the reason. The British Government knows how to pose as the mouthpiece of the people of India and whenever a happy chance and a fortuitous agreement of views between the elected assembly and the irresponsible executive affords them an opportunity of assuming that role, our alien masters avail themselves of it fully. It is now clear that the Government of India was afraid of being overruled by His Majesty's all-powerful Secretary of State for India and of *his* omnipotent masters, the Master-Spinners of Lancashire. The ordinance was issued when these mighty powers behind the Viceregal throne realized that even an India in chains, the most powerful links of which are mutual jealousies and inter-communal disunity, will no longer silently bear open cynical and avowed exploitation of the country. That the Master-Spinners were consulted is clear from the fact that they have issued a communique immediately after the issuing

of the ordinance to the effect that they will not oppose the proposed measure but they *expect* in the interests of the consumers, that the duty on Lancashire cloth will also be abolished. Self-righteousness! Thy name is "British character." A Britisher will exploit for the benefit of the exploited, draw fat salaries in foreign lands at the cost of killing indigenous initiative for the benefit of misgoverned territories—in which category are included all countries inhabited by coloured people to which the British race can lay a fancied actual or potential claim. A bird whispers in our ears that the Master-Spinners have issued this communique because they, as the ultimate authority in all matters relating to economic exploitation of the non-British, sanctioned the issuing of the ordinance only when they had got an assurance that the excise duty on their goods would also go. Of course, it is a part of the game of politics that language should always be commandeered as if its function was to conceal thought not to reveal it and that is why they use words in their manifesto which, like the dreams of ladies, must be intepreted by contraries. When they make the request, they must be understood to say that they are demanding prompt fulfilment of a pledge already given in secret. When they graciously lay down the obviously reasonable condition that this is to be done as soon as financial considerations permit, they mean to imply that they have been prevailed upon to wait, for the sake of decency, till the commencement of the next financial year. In India financial considerations are at the mercy of political considerations. In order to be able to understand them, one need not be conversant with the laws of political economy or with the state of banking or exchange in the markets of the world or with the laws which determine world prices. He need only

know the mysterious workings of the official mind. In September the financial situation did not permit the suspension of excise duties. In the first week of December it has miraculously improved to such a degree that not only immediate suspension has been ordered but immediate abolition is practically certain. Inscrutable are ths ways of—sun-dried bureaucrats.

COLLAPSE OF ISLAM IN TURKEY.

Comments are superfluous on the following two quotations :—

The "Times" correspondent of Constantinople reports that a certain Dr. Galib Bey, in his address of welcome given to Mustapha Kemal Pasha at Balikesri, said "*that unless the Koran had stated that Mohammad was definitely the last of the prophets he would have given that title to the President.*" This statement was recieved by the crowd with cries of "You are wrong, the Ghazi is the Prophet of Turkism." *The Review of Religions, London.*

The reforms which the Turkish Government have promised to introduce include new judicial codes drawn up on Western lines. For the purpose of training lawyers who will be able to administer these new codes the first law school of the New Turkey was recently inaugurated at Angora by Kemal Pasha. On the occasion of the opening the Minister of Justice declared that "*the ideas of law invented by the Arabs in their deserts were really foreign to the Turkish nation, which had been needlessly forced to adopt and apply them as sacrosanct religious principles.*" It is apparent from recent cables that the Government's ideas of modernisation are disliked as much by a large number of the inhabitants of Erzerum and its neighbourhood as the old laws are disliked by the Government and the imposition of the new code is likely to prove a test of the President's power.—*Pioneer.*

The italics are, of course, ours.

MR. HARDYAL AND VEGETARIANISM.

Our friend Mr. Hardyal is a respected patriot and

vigorous writer. He is, however, a typical advocate who will bolster up the weakest case with ingenius arguments. This is all the more creditable when it is noted that it is not reason which rules supreme in him. It is impulse. If he is obsessed by a particular impulse, his mighty intellect is at once requisitioned to prepare the brief and then, with his powerful command of language, the case is pleaded with vigour, earnestness and sincerity. At one time, our friend was for boycotting all foreign educational institutions. He himself abandoned an unusually brilliant educational career at Oxford in response to that impulse and his reasoning was so convincing that many a yougman in the Punjab was led to renounce his academic studies. His wife was with him in England. He taught her a great deal in Hindi but would not teach her English for fear lest she should employ that foreign language as a medium of communication with his and her friends and be thus de-Indianised. A few years after this a contradictory impulse overmastered him. He, then, advocated the educating of Young Hindu girls at the universities of Europe. His mighty intellect forged fresh arguments to demonstrate the truth of this hobby. At one time he was a vegetarian by conviction and practice and at that time his view was that all public workers should be vegetarians because asceticism was essential to the building up of a strong body, a powerful brain and a sound character. Another impulse has dow seized our talented brother. In the current number of "*The Modern Review*" in the course of an article on "Three Ideals of Education" our brother says:—

"Great nations cannot thrive on a vegetarian diet, though a few idealists may be able to live and work on milk and

pulses. I personally can do without many superfluous and expensive articles of food; but I believe that a diet of meat and fish supplies the necessary nerve-basis for a progressive civilization. Rama and Krishna were not vegetarians. I must express my conviction that vegetarianism as a national custom is a terrible mistake, as Nanak and Guru Gobind Singh clearly understood. It certainly destroys the great sciences of zoology, anatomy and physiology, and thus robs us of knowledge. It leads to malnutrition and racial degeneracy."

Although we are sure that only a visit to the slaughter house can wean our brother from this latest impulse—for his kind and benevolent heart is sure to shrink from sights of wanton cruelty—yet we venture to make a present to him of the following paragraphs from Major Auslin's Direct Paths to Health:—

"The truth of the matter is, of course, this—the cause of any disease is always internal, and is frequently referred to by us as predisposition or susceptibility. Experiments by Foder and others have established the fact that the power of the body to resist infection largely depends on the chemical composition of the blood—that is to say, its degree of alkalinity. Oxidation processes and the activity of our protective substance-material employed by the body to destroy organism are increased by an alkaline blood serum, whereas a natural or acid one interferes with this mechanism of defence and favour the growth and development of infections.

The blood under normal conditions is alkaline (in the sense of titration alkalinity.) The error of eating when no appetite is present and eating too hastily, thus masticating imperfectly, makes for delayed digestion and its consequence—putrefective or fermentative changes with the production of acids that are absorbed into the blood and reduce its natural alkalinity.

The most important mineral elements that pass into the blood and tissues and preserve their alkalinity are iron, soda and lime. Should any of these elements be present in insufficient

quantities in our diet, acids accumulate in the blood, lower its alkalinity and lessen our vitality and resistance to disease.

The iron of the hæmoglobin and the body cells renders possible the process of oxidation. The soda compounds (not sodium chloride, but sodium carbonate and phosphate) being about the excretion of carbonioxide and neutralise various acids found in blood and keep it alkaline. Lime in addition to building up the bones and the teeth also assists in the neutralisation of acids, especially phosphoric acid.

Grains and pulses contain iron in comparative abundance but they are all poor in alkaline salts of soda and lime. Barley and millet are richer in sodium than milk. Milk and pulses are the only protein foods that are rich in lime and soda salts. Fat, butter, and manufactured sugar are poor in iron soda and lime. Grains, fats and manufactured sugar are thus known as the potential acid foods. *Fruits, salads and vegetable contain iron, soda and lime in comparative abundance. They also contain vitamines, starch and sugar. They have thus been properly named the alkaline or health giving foods.* Potatoes are very poor in soda or lime salts. The limited quantity of vegetables eaten is usually deprived of the valuable alkaline salts by a wrong process of cooking. They are cooked with too much water, and this is thrown away along with the food salts that are dissolved in it. Fruits are considered a luxury and are only partaken of in small amounts and at certain seasons of the year only, or even avoided as injurious; whilst salads are rarely used at all. Is it any wonder, then, that our blood is lowered in alkalinity? And most of us suffer from time to time with colds and other bacterial infections, whilst not a few are chronic sufferers.

Regarding salads and uncooked vegetables, the possibility of enteric fever from eating salads and raw vegetables would never be present unless food is taken without a keen appetite.

Although vitamines are of importance, it must not be forgotten that unless the alkaline salts are present in the food the blood cannot be kept duly alkaline to carry on the normal

processes of life and health. Obesity, thinness and excessive thirst are the result of living on a diet deficient in alkalinity. The malady found in the German Cruiser "Kronprinz Wilhelm" at the end of 81/2 months cruising in the Atlantic was pronounced by Mr. Aifred Mc Cann in his *Science of Eating* to be an extreme acidosis induced by a diet of acid-forming foods, lacking the alkaline bases and vitamines that are essential to health.

THE INDIAN ORIGIN OF MAORIS.

The following table which is taken from a book published in Fiji by "*Youngmen of India*," combined with other evidence which we have already published in these columns, shows clearly that thousands of years back there was communication by land and sea between India and Africa and the ancestors of the present Maoris were Aryan emigrants from India:—

Sanskrit.	Maori.
Agni, fire, the god of fire.	Ahi, fire sacred of a
Rikhi, a priest, or sacred person	Ariki. chief a priest person.
Manas, heart or mind.	Mano, the heart|
Kesha, hairy.	Keha, hairy.
Maha, great.	Maha, many; mahi, abundance.
Deva, a deity.	Rewa, elevated.
Tij, to sharpen.	Tio, sharp piercing.
Bhaira, terrible.	Paira, afraid.
Miri, to die.	Mori, to die.

HINDUSTANI,	Maori.
Tara, star.	Tarawera, evening star.
Age, before, beyond.	Ake, before, onwards.
Bagula, a wading bird.	Pakura, a swamp hen.
Gora, fair white.	Korako, albino.
Tircha, oblique.	Tiraha, to lean.
Lata, a vine creeper.	Rata, vine, creeper.
Mantar, a charm spell.	Mata, a charm spell.
Mota, fat.	Matu, fat.
Pet, the belly.	Pito, the navel.

PERSIAN.	Maori.
Pak, clear, fair, pure.	Paki, fair, without rain.
Parhez, keeping aloof.	Pare, to fend off.
Tez, sharp.	Te-te, the head of spear.
Khuni, a murderer.	Konihi, to murder by stealth.
Dana, corn.	Tanu, to plant.

EUROPEANISED TURKEY.

The following from the *Indian Social Reformer* will be read with melancholy interest:—

"Evidently, the process of westernization in Turkey is proceeding fast apace. It is said that the hat question is engaging popular attention even more intensely than the Mosul question. A decree has been passed authorising a long term loan to all Government servants to enable them to buy a hat and a suit of European clothes. Shoes need no longer be taken off by worshippers in mosques unless they happen to be muddy. And if the proposal for making Sunday instead of Friday as the day of rest is carried out, then the process of bringing Turkey into line with Europe will fairly be complete. The women also are determined not to lag behind in social reform. They have discarded the veil and put on hats, for 'no civilised lady can be in society in Europe wearing a veil.' The women's Union has requested that in future mosques should be placed at its disposal once a week for the purpose of holding women's conferences. But one would like to know whether Kemal Pasha has the country with him in all this process of Europeanization. Probably not, for it is wellknown that there is a strong orthodox and conservative party ranged against him, Kemal Pasha's attempts at forcing social reform upon the people by means of coercive legislation will only have the effect of provoking an orthodox outburst. While we have every sympathy with the efforts of Kemal Pasha to bring Turkey into a line with other European countries, we depricate his making a fetish of Western civilization which, after all, is far from being perfect.

So the reaction against the obscurantism and medieval fanaticism of Islam is hurrying Turkey to her doom. Her imitation is neither discriminating nor rational. She does not realize that it is not the hat and pant that have made Europe great.

This senseless worship of externalities and superficialities and the consequent material evaluation of

individual and corporate character has proved the undoing of Europe and it is a pity that, at a time when Occidental thinkers like Edward Carpenter, Eucken and Bergson are pleading for a return to simplicity and are denouncing complexity, convention, and artificiality, Turkey should adopt wholesale all that is superficial in Western civilization instead of assimilating what is highest in Western Thought.

GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

The coldest season of the year has set in. Nights and especially the small hours of the morning when a strong wind sets in (almost every day of the year) are very cold. The genial warmth of the clear bright sun throughout the day is very bracing and refreshing. No verdure but dried grass instead greets the vision at every turn. Unlike previous years, the stream in front of our college has not yet dried up although it has shrunken considerably. Its water is a thin sheet of transparent blue under which the beautiful rounded pebbles are clearly visible. It is very pleasant to sit on the bank under the noon day sun.

THE HOSPITAL.

The Gurukula hospital has, ever since the foundation of the institution, doing invaluable service to the neighbouring villages. Scores of patients men, women and children from the neighbouring villages receive medical advice and medicines gratis in the Ayurvedic and Allopathic dispensaries of the Gurukula daily. A slightly epidemic form of Influenza which in several cases rapidly develops into pneumonia has broken out in two or three of our neighbouring villages. The doors of the Gurukula hospital have been thrown open to all who may choose to come. Quite a large number of sufferers are being received as indoor patients and rescued from the jaws of death. So far as the Brahmacharis and workers of the Gurukula are concerned, the hospital presents a fairly clean bill of health.

THE 'HIKE.'

The Scout movement is becoming very popular among the Brahmacharis. Nearly all the College students have become scouts. Drill takes place every Sunday. On alternate days, theoretical lectures are given by Mr. Sanjhi Ram M. S. A. One Sunday some of the Scouts went to Rishikesh at a distance of about 17 miles and came back the same day. Next Sunday, the whole party went out for what is technically called a 'hike.' They went out equipped as scouts into the neighbouring jungle and over the hills a few miles and passed the night and the next day there after the fashion of Scouts. All came back with ruddy faces and in the best of health, inspite of the severe cold.

THE SAHITYA PARISHAD.

A meeting of the Sahitya Parishad was held last Sunday. Pundit Deva Sharma finished his paper on

Yagna a part of which had been read in the previous meeting. The paper was very interesting and learned.

THE GURUKULA ANNIVERSARY.

The authorities have decided to hold the next anniversary of the Gurukula Kangri during the Easter Holidays in the first week of April next in the Gurukula Gardens at Mayapur, Hardwar. Last year's anniversary was quite a success in all respects yet the number of visitors did not come up to the expectations in view of the fact that Mayapura, is a place much more accessible and convenient to them. But the fact that almost every Arya Samajist had attended the Centenary at Mathura only a month before, accounted sufficiently for the slight deficiency. It may confidently be hoped that the Arya Samajists and the people generally will make up for the last year's omission and the anniversary will be a complete success as regards attendance, monetary contributions etc.

THE OFFICE.

Mr. Ram Lal retired Head Clerk and Station-master is working now-a-days as the Head Clerk of the Office. Pundit Sapru who was formerly the Head-Clerk has returned after having been on leave for a number of months. He wants to devote much of his time to the study of Sanskrit and the Shastras, so he has resumed charge of his Superintendent's duties although he is working in the Office. A new clerk has been appointed for the Principal's Office and another for the office of the Registrar.

EXAMINATIONS.

The supplementary examinations took place after the vacations. The results were declared a few days ago.

A Brahmachari of the 2nd year Medical College and another of the fourth year Arts College both failed in Chemistry and have been degraded to the next lower classes. The final examination of the candidates for the Degree this year will take place about the end of January and the annual examinations of the other classes will take place in February before the anniversary.

PRINCIPAL RAMA DEVA.

The Kula is once more enjoying the benefit of Prof. Rama Deva's presence after a comparatively long interval of his absence occasioned by ill health. His presence means renewed activity in all educational matters and a strict enforcement of discipline—in fact a new life and energy in the institution. His sermons on Sundays are a source of inspiration and edification His presence in the College Council creates a new atmosphere. In spite of his many duties, he spares some time every day for the dull routine of teaching work also.

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